

CONCIENCE COMPLAINT,
OR A
CONFERENCE
Betwixt a *PAPIST* and a *PROTESTANT*
Concerning THE
OATH OF SUPREMACY

Papist. **H**OW now Neighbour, what makes you look so brown?

Protestant. I have good Cause to look brown, when I am turn'd out of my Employment without any Cause, and am reduced to Beg, Steal, or Rob.

Pa. Upon what account are you turned out of your Employment.

Pro. Because I will not take the Oaths of Allegiance and Supremacy.

Pa. Who are they who impose these Oaths upon the Nation?

Pro. I know not, but it seems it is not so much the King as the Clergy, which forceth us with the Oath of Supremacy.

Pa. And why will not you take it?

Pro. Because it is both a Lye and Nonsense.

Pa. How so?

Pro. It is clear enough, he that runs may read it; for how can I swear that the King is Head of that Church, of which he doth not own himself a Member?

Pa. It is very true, and there is no rational Man (whom self-interest hath not hood-winked) but will both acknowledge and regret the sad condition we are in, by these unnecessary Oaths which make the Land to Mourn.

Pro. They are accounted very necessary by the Ignorant, as being the Bullwark for Rebellion; and the only means to keep Subjects Loyal to the King; for they think none will be so unconcionable as to break an Oath, and be Guilty of Perjury: But he who will not stand at Treason, will not stick at Perjury. Moreover whoever taketh the Oath of Supremacy, needeth not stumble at Perjury, for he is perjur'd already; insomuch as he sweareth a known Lye. Thus there is none can serve the King in any Publick Employment, till he be a perjur'd Person. But on what grounds do they walk with you Papists?

Pa. All one, we must swear or turn out.

Pro. Make the Oath true or false, one of the two must be perjur'd; (But as the Case standeth now) both are, or at least as many of both as take this Oath: Papists, because they own the Pope is Head: Protestants, because
they

they know that the King owneth himself neither Head, nor Member of the Church of England. Now such a Riddle was never known since the Riddle of the Beast.

Pa. The King (I am confident) doth not impose it on his Subjects, for how can he in Reason?

Pro. He doth not force any of his Subjects with it, they do but force themselves; the King doth leave it to the pleasure and free will of his Subjects; but some Critics who must be meddling (like Wasps, who suck Poison from the sweetest and wholesomest Herbs) wrest his Act of Grace to their graceless construction, saying that thereby he Designs to induce Popery. But if there be no other Fortification to repel Heresy but Perjury, I wish we had none at all: But it is neither good Religion, nor good State Policy to force Men to Lye.

Pa. I know not what to say to it; but I am sure the King is sadly puzz'd between Religion and State-Policy.

F I N I S

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